CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., SEPTEMBER 25, 1841. NO. 44.

THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

From the Fulham Manuscripts.

A MEMORIAL of what abuses have crept into the Churches of the Plantations.

1. That the King's right of patronage and presenting to all benefices and cures of souls which happen to be void in any of the plantations, is not duly asserted and practised by the several governors, insomuch that some parishes are kept vacant where a lawful minister may be had, and some persons are commissioned to exercise the ministerial function without orders, both in Virginia, Barbadoes and other places.

2. That the profits of each vacant parish (instead of being reserved for the next incumbent, as they are by law here in England, or otherwise piously disposed of for ecclesiastical uses) are, for the most part, converted by the people to their own use, during the said vacancy; which does very much encourage them to oppose all offers and opportunities for their supply.

3. That the ministers which ought to be admitted for life, are oftentimes hired (as they term it,) by the year, and sometimes by the sermon.

4. That the settled ministers are in a great part deprived of that short maintenance which their laws pretend to allot them, in that the commodities paid are generally the worst, and overrated, and if the commodities happen to be of a just value to what they are rated, the minister is forced to attend till another year, when they shall be worth nothing.

5. That in Maryland, etc., there is no settled maintenance for the ministers at all, the want whereof does occasion a total want of ministers, and divine worship, except among those of the Roman belief, who (it is conjectured) do not amount to above one in a hundred of the people.

6. That in Virginia (notwithstanding their own law to that purpose) there are not public places allotted to bury their dead in, insomuch that that profane custom of burying in their gardens, orchards and other places, still continues.

7. That the vestries there pretend an authority to be intrusted with the sole management of church affairs and to exercise an arbitrary power over the ministers themselves.

8. That in Virginia there is a great defect in the execution of those two wholesome laws (viz: the fourth and twelfth acts of the Assembly) the one prohibiting all marriages to be solemnized without a lawful minister, imposing the punishment due for fornication on the parties, and making their children illegitimate, and so not capable of inheriting; the other prohibiting any person to exercise the ministerial function without proving himself to have first received orders from some bishop in England.

From the Lambeth Manuscripts.

AN ACCOUNT of the colonies and provinces of New-England in general, more particularly of Massachusetts.

SIR:

He that stirs a nest of hornets, will have a confused din about his ears, and if not well guarded against the envenomed stings, be severely wounded and tormented by those angry insects. No better treatment must I expect from those waspish creatures of New-England, for laying them open to the world, and publishing their wicked designs and unwarrantable practices: they will make a hideous noise of rogue, liar, and slanderer of good people, and precious protestants, and use all endeavors to wound my credit and reputation, for which reason I should silently have passed from them, and left them just as I found them, had not you required me to give some account of the country and the late revolution at Boston, together with the Indians, whose commands are of so great authority with me, that I dare not frame arguments to shun the work, or plead an excuse of sickness, much less fear of a brutal noise, which for many years I have patiently heard and endured: against their stings, (I hope) I have made sufficient provision by not writing anything, but what I perfectly know, or have received from persons of known worth, and integrity.

For which reason I assure myself, you, sir, will take in good part this sketch of the country, and people, which although not so polite as some others, full of painting and daubing, yet is more exact and agreeable to truth.

That large tract of land, which lies between the degrees of forty and forty-five, is known by the general name of New-England, but divided into many provinces and colonies, most of which in times past had distinct governments, and made such laws as seemed best and most agreeable to their particular frames and constitutions, which interfering with the interest of their neighbors, and being prejudicial to the public good, they lived not in that peace and quiet, which was necessary for the preservation and good establishment of those young settlements, but had continual pelts and differences among themselves, till in the year 1687, they were all happily united and cast into one government, which was committed to the care of Sir Edmund Andros.

The names of the several colonies and provinces are these that follow:

Rhode Island, Plymouth, Narragansett Country, Connecticut, New-Hampshire, Province of Maine and the Massachusetts Colony.

Rhode Island is of a considerable bigness, and justly called the garden of New-England, for its fertility and pleasantness; it abounds with all things necessary for the life of man, excellent for sheep, kine, and horses; and being environed by the sea, it is free from the dangers of bears, wolves and foxes, which much molest and damage those who live on the continent.

This people for some length of time had a charter to themselves, lived under a governor of their own choosing, and laws of their own making, which, although they might not be very useful to this old world, yet it would be very diverting to see what they do in the new. But in the year 1686, upon serving the *Quo Warranto*, they freely resigned up their charter to his Majesty, and continue so well satisfied with the surrender that they do not so much as petition for the charter again.

Here is a medley of most persuasions, but neither church nor meeting house, except one built for the use of the Quakers, the grandees of the place, who are very numerous, and who have here annually a general meeting from all quarters.

Many of the others regard neither time, nor place, nor worship, and even some very sober men have lived so long without it, that they think all instituted religion useless, quoting Deuteronomy, xxx. 11, for their justification.

The people live in great plenty, send horses and provisions to Barbadoes and the Leeward Islands, and sell great numbers of fat oxen and sheep to the butchers of Boston.

The settlement of this colony was somewhat strange, and therefore I shall give a brief narrative of the same.

The people of Boston (who always had a perfect hatred against those who differed in opinion from them, and if any have been persecutors, they may be said to be bloody ones) had some Quakers in the land, and how to rid themselves fairly of them they had many consultations, which at last ended in this result. They would banish them to some place or other, from whence they might be sure to be never troubled with them again; their hearts were then somewhat tender, and not sufficiently hardened for those barbarities and murders they afterwards committed: but yet their mercies were very cruelties, for they banished these Quakers to this Island, where the probability was that they

must perish with hunger, or else be destroyed by the heathen. Hither these poor creatures being come, dig them caves in the earth, and by the kindness of the Indians, outlived the severities of a long and sharp winter. The spring coming on, they obtained leave from the Sachem to manure the ground, and in a little time wrought themselves good estates, which some even of the first settlers enjoy even to this day. Being thus happily seated, they petitioned King Charles that they might have a charter to themselves, fearing lest they should fall under the lash of the Bostoners again, who had been so inhuman and barbarous to them in their banishment.

Plymouth, compared with the former, is but a poor and mean country, as I have often been informed by the chief of the inhabitants, yet the ground well compensates the husbandman's labor with good crops of corn; and being washed by the sea, they make great benefit by the fishery; as also their bay of late years is very much enriched by great numbers of whales which come into it; and even the Rocky Mountains yield them considerable profit, for on them grow plenty of pine trees, out of which they make plenty of tar for their ships.

The religion of the country is exactly after the model of Boston and Massachusetts, from which they receive directions and ministers. As is their religion, such is their temper, crabbed and morose, having charity for none but themselves.

This people being without law and without government from England, choosed governors and made laws for themselves, of all which, Hinckleys is the most infamous, whereby they plundered the poor Quakers of all which many of them had, for not coming to their meetings.

In this state they continued till King James ordered them under the government of Sir Edmund Andros. So that from hence may be plainly discovered the gross falsehood of a scandalous pamphlet lately put forth, which saith the colonies had their charters violently wrested from them, whereas Rhode Island freely resigned theirs, and Plymouth never had any.

The late address they made to their Majesty, acknowledges as much, and withal plainly shows the minds of the people, for in all humble manner they (as it were) in one hand bring a petition for their Majesty's grant, to be a distinct government, and in the other they hold forth a law book, and quote the authority of Lord Cook to justify their setting up for themselves, pleading the possession of sixty years against the right of the crown, which being somewhat singular, is thought worthy of observation.

Of the Narragansett country, I never had a particular account, only in general, that it is a large tract of land little inhabited; but the greater part of the country is taken up by several persons. Some of the Bostoners claim a property for many miles together, but never take care to make the least improvement; churches here are none, and but few houses. I cannot say there is one English town in the whole province.

What is most considerable in the Narragansett country is the settlement of the French Protestants, who on the violence of the persecution left their country, came over to New-England and took up their habitation in this wilderness, where they have made good improvements, live comfortably and have planted great numbers of vines, which they say thrive well, and I hope will be very beneficial to them.

As also the hospitality of Major Smith, who lives like one of the old patriarchs, hath his doors open for the reception of all strangers, which pass the country, and preserved the French Protestants, in the first settlement when they had little or nothing of their own.

This wilderness leads to a very fertile and pleasant country called Connecticut, which may be truly styled the glory of the main for richness of soil, and product of the ground, there being great plenty of wheat, barley and grain, with abundance of sheep, kine and horses.

It may well be called as many will have it the Egypt of America from its wonderful fertility, and that from the overflowing of the great river Connecticut, which like Nilus annually overfloweth its banks and thereby enricheth the soil.

This country hath many inhabitants, who live in great plenty, and communicate largely towards the support of Boston, whither they send annually great quantities of wheat and other grain, with many droves of fed-cattle.

As New-England in general is very healthy, so this country shares in that inestimable blessing. However after great gluts of rain, the fever and ague make some unwelcome visits among them.

Here are many towns and villages, the greatest of all is called Hartford, where they have their general meetings; keep courts of judicature and transact public affairs. In this town are two meeting houses for public worship, which shows it is large and well peopled.

In religion they generally follow the model of the Massachusetts Independents, by whom they are managed and governed in all things.

This people for some time lived under a charter government, but in the year 1687, resigned their charter, desired to be put under Sir Edmund Andros's government, whom, at his arrival among them, they received with great joy, and lived very quietly under him till the grand revolt in Boston which spread its accursed malignancy as far as New York, and not a little infected that country, but wrought such miserable effects on this poor deluded colony that they threw off all duty and allegiance and in a frantic humor erected their idol charter again.

New-Hampshire is another province, very healthy and well settled; hath an excellent harbor for ships, where they may ride very securely in all weather; the soil is none of the best, nor the country the most pleasant in the world; but yet, as it is, they raise abundance of corn and provision, and the meanness of the soil is fully compensated another way. For this and the neighboring province of Maine, grow those stately trees, which make as good masts as any in the world, and in such abundance, that scarce any part of the world can show the like. They send many for England and have wherewith to supply, not only their Majesty's navy, but if well husbanded, the whole nation. It is a pity there should be such havoc made of those stately trees, which, without number, they yearly cut down and saw into boards.

The people live friendly together, more free in conversation than most of their countrymen, and given to hospitality.

What religion they have comes from Boston or the Connecticut at present the chief town * * is destitute of all public worship, for their teacher, with whom they entered mutual church covenant, hath ungratefully forsaken them, having worked himself into a richer church at Boston, to the apparent prejudice of his brother, and the great scandal of their profession.

This people for many years have lived under the immediate government of the crown of England, and being in the late revolt stirred up by the old incendiary, to assume a government to themselves, answered, that they were well and easy and desired so to continue. They knew the bad effects of being troublesome, and therefore should rest contented under the present government.

The province of Maine is an excellent tract of land, but I am afraid at this time without inhabitants, the people being either killed or carried away captives by the Indians or else fled to Boston for the preservation of their lives.

As in New-Hampshire, so here grow the trees for masts with all other sorts of timber for shipping, upon which account it is preferable to any part of New-England, the soil is very rich, well requiting the husbandman's labor and pains. So bountiful hath nature been to the land, and no less kind to the seas. For on these shores is the best fishing ground in all the English dominions, where are annually caught ship loads of cod and other great fishes.

For harbors it may compare with most countries in the world, having those that are spacious and secure against all storms, as if God Almighty had designed it for a great and mighty people.

I lament the present desolations of this country, for it had towns, villages and forts till very lately, but the towns are burnt and the forts demolished, for which devastations in great measure they are bound to thank the new Lords of Boston.

The Governor had so covered the country against the incursions of the Indians, that all the time the Government rested in his hands, the people were in the greatest safety, and not the least mischief happened unto them; but upon the revolt of the people of Boston, the Patriots there recalled the forces from hence and left the whole country a prey to their savage enemies; so that from the time those mad factions took the reins of Government in their hands to the 30th of July, there were above an hundred of the poor country people killed, or carried away captives, houses burnt, forts razed, and all their goods plundered.

It remains to give a description of Massachusetts, which is the least of all the colonies, but would be considered the greatest, nay they are very desirous to appropriate the name of New-England to themselves, and endeavor what they can to extend their commonwealth over the greatest part of that Continent.

For they claim a right to great part of the Narragansett country, that the land belongs to them, because they bought it of the natives; so that it is Indian purchase, and the crown of England hath nothing to do there; this is the plea for their usurpation.

In like manner they say the province of Maine is theirs, for Mr. Usher bought the government as well as soil of the proprietor, and they bought it of Mr. Usher. So that they make themselves all kings or princes, for no private men can buy government, and I think the Lord Coke (an author they much quote) gives this reason for it, because it is prejudicial to the king's crown and dignity.

By and by, I question not, but they will plead a title to Connecticut and Plymouth, because there, generally, the people are of the same persuasion with those of Boston; and those colonies have all along been governed and managed by Massachusetts. And when a fair opportunity presents they may seize on Rhode Island, for the Quakers are a sort of Canaanites, and that good

land *de jure* belongs to the saints and precious people of God.

This, sir, may sound a little romantic, but some such extravagant pranks they will play, if ever let loose to follow their exorbitant lust after encroachments and unjust usurpations. *Ex pede Herculem.*

It is therefore highly necessary, that their Majesties put forth an order *de Finibus regendis*, and confine Massachusetts to the bounds of its charter, which are Merrimack and Charles rivers. Then their poverty will be a check to their pride, and their care for a livelihood will prevent their vain thoughts of government. For should their Majesties think it advisable to form Pemaquid, provinces of Maine and New-Hampshire into a government, and commit the care of the same to some worthy and active general, and grant them their charter again, the greatest part of the people would run away from them, and the remainder, if possibly prevented from breaking the acts of trade, would in a few years be reduced to extreme poverty, and crumble into their *primo principio* again, and then as earnestly beg to be under the immediate government of England, as they are now desirous to erect their independent commonwealth.

The country in some parts is very stony and mountainous so that for many miles together little else is to be seen, but shrubs, a few scattering trees and the grizly heads of rocks: in other places it is very dry and sandy, little profitable to the husbandman without great plenty of rain and showers.

The soil is but poor of itself, and to this natural barrenness is superadded an annual blasting of their wheat, and an inbred worm in the peas. In the first settlement the countryman's labor was well rewarded with good crops of wheat, excellent peas, and other grain, but for many years the wheat hath been continually blasted and the peas breed a worm in themselves, which eats out the heart and leaves only the husk for the planter.

For the generality of the people there are very censorious and ready on all occasions to judge one another, and some there among themselves, who attribute this plague to the immediate hand of God for the cruelty of the people against the Quakers. The cause is secret, but it is a general observation, that much about the time, when the Quakers suffered, came the blasting on the wheat, and the worm in the peas. Indian corn is the staff of the land, and on which they have the greatest dependance, for if that fails, all is gone, the sins committed in husking of it are very great and notorious; it is much to be feared God will enter into judgment with them for it, and smite the Indian corn with a curse. Indeed the present poverty of the land would eat up the people, were they not supplied from other countries.

The commodities of the colony are quickly reckoned, for they boast indeed of the trade they can drive with their fish and lumber goods; but they have but little lumber and less fish, except what they receive from their slaves, the fishermen and inhabitants of the province of Maine and New-Hampshire, and not one tree in all the land, that will make a mast for a ship, as if God and nature had designed that land for some extraordinary people.

It is true that Massachusetts builds many ships and other vessels, but they bring most of the materials from other countries, as also they send abroad many vessels laden with boards, pipe staves and provisions, all which are but as borrowed goods; should the neighboring colonies keep all to themselves, they would well be resembled in Æsop's crow, when the other birds had taken away all the fine feathers from her.

This colony hath many towns and villages, of which the greatest is Boston, large and well peopled, where are kept the courts of judicature and the public records of the country.

The people are naturally courteous, affable and obliging, but for the generality of them that are of the gathered churches, their religion spoils them, makes them morose and unsociable, proud and conceited—looking on others as mean, abject creatures, who deserve their pity rather than company.

In their dealings they are very crafty and subtle, outdoing even Jews themselves, who (as I heard one of these New-England men boasting, say,) could not live among them. They are watchful of all advantages, over them that they deal with, and when they have a man within their clutches, gripe him unmercifully. In their treats they are very lavish and expensive; where they conceive a prejudice, they are as revengeful, and very religiously pray for destruction on their enemies. Hence, some that knew them very well, have given this caution to their children—above all persons take heed of a professor.

This, I say, for the generality of them, not but that there are many worthy, charitable and religious people among them who (I am fully persuaded) serve God with a perfect heart, and love their neighbor with love unfeigned.

In the late revolution, many abhorred the faction, and did heartily grieve in secret for the violence and barbarity of the zealous people.

As in all other places, so among the Massachusetts, vice greatly abounds, and there is no sin in old England but that is practised in New-England. However, some are of greater credit and reputation than others. Swearing, cursing and blasphemy are discountenanced as unprofitable vices, but they who scruple an oath, will make no conscience to lie or cheat for advantage. The capital vices are sloth and idleness, cheating and censoriousness; prone they are also to a sin of frailty, (as they term it) and lasciviousness, which appears too much in their common conversation.

The trade of the country is well known, and for the most part unlawful. Of all the colonies this hath been most prejudicial to the king's customs and the trade of England, which has been sufficiently proved against them. Of themselves they bring no considerable revenue to the crown. Of which more in the remarks, as also of their super excellent goodness and piety, unknown to all the world, but themselves, with an account of their famous college and great work of evangelizing Indians.

The laws of England are of no credit among them, and when pleaded in their courts never regarded; but they have composed a body of laws for themselves, upon the first of which some would have tried the King's officer, because (as they said) he went about to alter the Government fundamentally—they are printed in a thin folio, and of them this may be said, some are so fantastic and childish, that they will make sober men laugh. Some are so cruel and barbarous, they will make a Christian weep, and others are so destructive and repugnant to the laws of England, it will make a modest man blush for the compilers, who with an unaccountable impudence stand upon their innocence and justify their actions, when their own laws witness against them.

The Government was first by way of charter, which was chiefly managed by the preachers, who by their power with the people made all the magistrates and kept them so entirely under obedience, that they durst not act without them. So that whensoever any thing strange or unusual was brought before them, they would not determine the matter without consulting the preachers; for should any be so sturdy, as to presume to act of himself without taking advice and directions, he might be sure of it, his magistracy ended with the year. He could be no magistrate for them, that was not approved and recommended from the pulpit, and he could expect little recommendation who was not the preacher's most humble servant. So they who treated, caressed and presented the preachers most, were the rulers and magistrates among the people.

The world justly condemns the usurped power of the popish clergy over the laity; yet the priests even in Italy, have not a greater ascendancy over the people than the preachers in New-England. And that they might perpetuate the government to themselves, they so brought things about (as indeed they might do what they listed) it was passed into a law, that none should have anything to do with the government that was not a freeman of the country, and none should be made a freeman who was not in full communion with their churches; that is, none should be free who would not dance to their fiddle, and in all points agree with the preacher's opinion.

The way of making freemen, was after this manner: he that desired the freedom of the country came and made known his requests to the court, who, though never so sober in life and conversation—if he favored not the Independent persuasion he was certainly rejected, either as an enemy to the church or state: but whoever came with such powerful credentials as these—the bearer is a pious, good man, and in communion with such a church. Given under my hand, N. N., Teacher, or under the hands of his deacons, such a man needed not to seek for other arguments to gain the favor of the magistrates, for without any other formality, he might be sure to have the grant of his freedom; so that out of church, out of favor, and that beyond all possibility of giving and receiving any office in the state.

For this reason, many formal hypocrites, who were ambitious of honor and government would work themselves into the favor of the preachers. To this end besides many costly treats and presents they would in the meeting-houses frame stories of their conversion, acknowledging the God of their Fathers, and enter into church covenant (as the phrase is) and make a long cant, how the work of grace was wrought in their hearts by the sermon, or pains of one of the leading preachers. Whereupon such were admitted into the fraternity, and made church members, and then they were in a very fair way to the highest preferment.

It was pleasant to behold poor coblers and pitiful mechanics which had neither house or land, strutting and making no mean figure at their elections and some of the richest merchants and wealthiest of the people stand by as insignificant cyphers, or in the words of one of their own, who thought he characterized them ingeniously, as so many asses to bear the loads that should be laid upon them.

In the late revolt there were many divisions among the people what government to erect.—Many of the Council (as they termed themselves) were for declaring themselves a free state. But Mr. Stoughton, well knowing their weakness, would not subscribe the summons sent the Governor, unless dependance on the crown of England

should be inserted into the declaration. Some were for a court martial and military government, because what they got by the sword, they ought to keep by the sword. Others were for an election of governor and magistrates by all the people; but the preachers, who all along were chief in the councils, and carried the balance in their hands, disliked such proposals, for then they should lose the regency, which was the cause of all the confusion, and therefore they moved, that the old governor and magistrates formerly of their o n making, might be restored with the addition of some trusty Rogers, whom they had proved and found faithful to supply the vacancies of those magistrates which were dead, to whom all bowed and paid obedience. So that the government is safely lodged in the hands of the ecclesiastics again.

It is hard to give an account of the religion of a colony, where so many know not, what religion they are of, and when demanded a reason of their faith can say little more, than, that they are hearers of Mr. Mather, or members of the Old Church, or are under the watch of the South Meeting-house.

[TO BE CONTINUED.]

Practical Christianity.

ARE WE UNDER THE GUIDANCE OF HEAVEN?

Do we desire the satisfaction of knowing whether we are under the government of the Spirit of God? If so, we are to consider whether we are led by the Spirit of God; that is, whether the fruits and effects of that Holy Spirit appear in our lives and conversations. If, for instance, we love God, and endeavor to please Him to the best of our power; if we love our neighbor in deed and in truth, that is, doing good as well as giving good words; if we are just in all our dealings, doing to others as we would be dealt with ourselves; if we deny our own wills, and resolve never to please ourselves by displeasing God; if we are afraid of sin, and keep at a distance from it; if we apply to God in all our necessities, and willingly submit to what his providence shall order for us;—why then we are sure these are the fruits of the Spirit, that He abideth with us, and will be with us, while we continue to walk in this way.

On the other hand:—if a man hast cast off the fear of God; runs headlong into temptations; lives in the practice of known sins; is fond of everything that may divert his thoughts from the care of his soul;—why then he may be sure that he is led by the devil, and is in the way of perdition.

Let us, therefore, not flatter ourselves in a concern of so great moment. A wicked life is a sure mark that men do not belong to God. The Apostle speaks plain to this purpose: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God."

In one word—If we would secure the friendship and fellowship of the Holy Ghost, we must listen to Him, and obey his godly motions; we must keep a conscience void of offence towards God and towards man. We must pray daily for his gracious assistance, and commit ourselves entirely to his guidance and blessing. And that we may not believe every spirit, we must still have an eye to the Word of God, established by miracles; by which we shall easily distinguish his will from the suggestions of our own corrupt hearts—we shall see the truth, be governed by it, and shall be secure from fear of evil.—*Bishop Wilson.*

THE DIAMOND PAINTED.

How wide and unhappy a mistake is it, when Christians endeavor to adorn their pure divine worship by the mixture of it with ceremonies of human invention! The symbolical ordinances of the Gospel have a noble simplicity in them: their materials are water, bread, and wine, three of the most necessary and valuable things in human life; and their mystic sense is plain, natural, and easy. By water we are cleansed when we have been defiled; so by the grace of the Holy Spirit we are purified from sin, which pollutes our souls in the sight of God. By bread we are fed when we are hungry, and nourished into strength for service; by wine we are refreshed and revived when thirsty and fainting; so from the body of Christ, which was broken as an atoning sacrifice, and his blood, which was poured out for us, we derive our spiritual life and strength. The application of these symbols is most simple and natural also: we are commanded to wash with the water, to eat the bread, and to drink the wine:—most proper representations of our participation of these benefits.

This much of figures and emblems did the all-wise God think proper to appoint and continue in his church, when he brake the yoke of Jewish bondage, and abolished a multitude of rites and ceremonies of his own ancient appointment. How plain, how natural, how glorious, how divine, are these two Christian institutions, Baptism and the Lord's Supper, if surveyed and practised in their original simplicity; but they are debased by the addition of many fantastic ornaments.

What think ye of all the gaudy trappings and golden finery that is mingled with the Christian worship, by the imaginations of men, in the Church of Rome? Are they not like so many spots and blemishes cast upon a fair jewel by some foolish painter? Let the colors be ever so sprightly and glowing, and the lustre of the paint ever so rich, yet if you place them on a diamond they are spots and blemishes still. Is not this a just emblem to represent all the gay airs, and rich and glittering accoutrements wherewith the Church of Rome hath surrounded her devotions and her public religion!

The reformers of our worship in the Church of England were much of this mind, for they boldly pass this censure on many of the Popish ceremonies, that they entered into the church by indiscreet devotion and zeal without knowledge; they blinded the people and obscured the glory of God, and are worthy to be cut away and clean rejected: that they did more confound and darken than declare and set forth Christ's benefits unto us, and reduced us again to a ceremonial law like that of Moses, and to the bondage of figures and shadows: this is their sentence and judgment concerning many of the Romish rites in the preface to the *Book of Common Prayer.*

However, let others take the liberty of coloring all their jewels with what greens and purples and scarlets they please; but for my own part, I like a diamond best that has no paint upon it.—*Dr. Isaac Watts.*

THE DEIST AND THE CHRISTIAN.

Apistus went into a church one morning, because he knew not how to employ the hour, and heard the text out of Romans xii. 1: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Well," said he to himself, "I like this period; I hope I shall now hear a piece of divine service that has something reasonable in it. It is my opinion as well as St. Paul's, that we should employ these living bodies of ours to the service of that God who made us; and the mercies of God oblige us to it."

The preacher pursued his subject with much beauty and justness of thought and skill; he expatiated on the various engagements we lie under to the great God, to present our whole natures, and all our active powers, as a living sacrifice to Him. Thus far Apistus was charmed with the performance. But after the mention of many of those mercies of God, which oblige us to a holy life, he came at last to name that illustrious instance of Divine mercy, in sending his own Son Christ Jesus to redeem us from sin and hell; then he showed that the only ground and foundation upon which God would accept this living sacrifice of our bodies, was the dying sacrifice of his own Son, who bore our sins in his body on the tree. Here Apistus began to be ruffled a little; and as the sermon went on with some life and spirit, on this glorious subject, he was so much displeased with the preacher, that he rose up and went out of the church, and, with an air of mingled indignation and contempt, he told his neighbor Pithon the whole story on the Monday.

"Come, sit down a little," said Pithon, "and let us examine the merits of this cause. Our Bible obliges us to give to the great God our Creator all that reasonable service which you pretend to; it teaches us to present our bodies and our souls too as a sacrifice to our God. The soul must be there, or the body can never be a living sacrifice. Thus far we agree. Now if our religion be right, the Christian is in a very safe and secure state, for he performs all that reasonable duty and service that the light of nature requires of him, as well as you.

"But we Christians are taught farther to believe that all men are sinners; surely you yourself must acknowledge you have been guilty of many violations of the law of God and nature, and you have not always performed that reasonable service to God which your own conscience requires. Have you not too often been tempted to alienate some of those very powers of body or mind from the service of God, which you had before devoted to Him, as your living sacrifice? Have your soul, your lips, and your hands, been always employed in their duty to this God? Have you never indulged a criminal wish, never spoken an evil word, or committed an action which your own conscience condemns? Think of this, Apistus, and your conscience may tell you that you are a sinner too.

"We believe also that without a sacrifice for sin there is no acceptance with God, and we have reason to think that God has told us so. But this God, in his infinite mercy, has provided such a sacrifice; He has made the body and soul of his own Son a dying sacrifice of atonement. This is the only ground of our hope; and it is a glorious ground indeed. Now, if our religion be true, what will become of Apistus, who confesses he hath been a sinner, and yet renounces at once this only hope and this atonemont?

"'For if we sin wilfully,' that is, by renouncing the Christian sacrifice, 'after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' And, 'it is a fearful thing in fall into the hands of the living God.'"—*Ib.*

SELF-DENIAL A DUTY.

This is designed as a peculiar favor to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy ; unbelievers suffer the same things, but with an uneasy will and mind. To follow our own will, our passions, and our senses, is that which makes us miserable. It is for this reason, and that we have a remedy for all our evils, that Jesus Christ obliges us to submit our will and our passions to God. The good Christian is not one who has no inclination to sin (for we have all the seed of sin in us) ; but who, being sensible of such inclinations, denieth them continually, and suffereth them not to grow into evil actions. Every day deny yourself some satisfaction ;—your *eyes*, objects of mere curiosity ; your *tongue*, everything that may feed vanity or vent enmity ; the *palate*, dainties : the *ears*, flattery, and whatever corrupts the heart ; the *body*, ease and luxury ;—bearing all the inconveniences of life (for the love of God), cold hunger, restless nights, ill health, unwelcome news, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions—bearing all these with patience and resignation to the will of God. *Do all this, as unto God, with the greatest privacy.* All ways are indifferent to one who has heaven in his eye ; as a traveller does not choose the pleasantest, but the shortest and safest way to his journey's end ; and that is the way of the cross, which Jesus Christ made choice of and sanctified to all his followers.—*Bishop Wilson.*

THE FASHION OF THE WORLD PASSETH AWAY.

Let us only think of the changes which our own ideas and opinions undergo in the progress of life. One man differs not more from another, than the same man varies from himself in different periods of his age ; and in different situations of fortune. In youth, and in opulence everything appears smiling and gay. We fly on the wings of fancy ; and survey beauties wherever we cast our eye. But let some years have passed over our heads, or let disappointment in the world have depressed our spirits ; and what a change takes place! The pleasing illusions that once shone before us ; the splendid fabrics that imagination had raised ; the enchanting maze in which we once wandered with delight, all vanish, and are forgotten. The world itself remains the same, but its form, its appearance, and aspect, is changed to our view ; its fashion, as to us, hath passed away.

While our opinions and ideas are thus changing within, the condition of all external things is, at the same time, ever changing without us, and around us. Wherever we cast our eyes over the face of nature, or the monuments of art, we discern the marks of alteration and vicissitude. We cannot travel far upon the earth, without being presented with many a striking memorial of the changes made by time. What was once a flourishing city, is now a neglected village. Where castles and palaces stood, fallen towers and ruined walls appear. Where the magnificence of the great shone, and the mirth of the gay resounded, there, as the prophet Isaiah describes, " the owl, and the raven now dwell, thorns come up, and the nettle and the bramble grow in the courts." When we read the history of nations, what do we read but the history of incessant revolution and change ? We behold kingdoms alternately rising and falling ; peace and war taking place by turns ; princes, heroes, and statesmen, coming forth in succession on the stage, attracting our attention for a little, by the splendid figure they make, and then disappearing and forgotten. We see the fashion of the world " assuming all its different forms, and, in all of them, passing away."—*Blair.*

When men cease to be faithful to their God, he who expects to find them so to each other, will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth, and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another further than he holds him by that tie : hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependents such ; as judging—and rightly judging—that true Christians are the only persons to be depended on for the exact discharge of duty.—*Bishop Horne.*

A little with the blessing of God upon it, is better than a great deal, with the incumbrance of his curse ; His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite ; by Him the arms of the wicked are broken, and by Him the righteous are upholden ; so that the great question is, whether he be with or against us, and the great misfortune is, that this question is seldom asked. The favor of God is to them that obtain it, a better and enduring substance, which like the widow's barrel of oil, wasted not in the evil days of famine, nor will fail.—*Ibid.*

Ecclesiastical Intelligence.

MASSACHUSETTS.

The last Christian Witness says, " Bishop Griswold has returned from his annual visitations in the western part of the State, and, we are happy to be able to say, in good health. The labors of our beloved bishop have been arduous the last year, and we have reason to thank God that he has been sufficient for the work, and to pray that he may long be spared to us."

On Tuesday, the 31st ult., the bishop confirmed four persons in St. Luke's church, Lanesborough. Two others were prevented by sickness, and one by absence, from participating in that apostolic rite. The following day the bishop confirmed four persons at Pittsfield. On Friday, the 3d inst., in St. Paul's Church, Stockbridge, baptized an adult. On Saturday, the 4th, in St. James' church, Great Barrington, baptized the infant son of the rector, and confirmed four persons. In the afternoon of the same day in Trinity church, Van Deusenville, confirmed five persons. On Monday, the 6th, at Otis, baptized the infant son of the rector. On Tuesday, the 7th, in St. Mark's church, Blandford, admitted the Rev. Henry H. Bates, to the holy order of priests. On Wednesday, the 8th, confirmed seven persons in Christ Church, Springfield.

RHODE ISLAND.

We understand that the Rev. Henry Waterman, of St. James' church, Woonsocket, has accepted a unanimous call to the rectorship of St. Stephen's church, Providence, and is expected to enter upon the discharge of his duties on or before the first of November next.—*Ch. Witness.*

[Correspondence of the Church Record.]

CONNECTICUT.

CONSECRATION OF ST. PAUL'S CHURCH, NORWALK.—On Wednesday the 8th Sept. the new edifice erected by the Episcopal Parish, in the borough of Norwalk, was consecrated by the name of " St. Paul's Church."

In consequence of the indisposition of the Rt. Rev. Bishop Brownell, the Rt. Rev. Bishop B. T. Onderdonk, in the name and at the request of the former, performed the service of consecration.

The service of the day began by the Bishop and clergy, and churchwardens and vestry of the parish, assembling in front of the Rectory, and walking from thence in procession to the door of the church, whence the Bishop, followed by the clergy according to seniority, entered the church : the Rt. Rev. Father commencing the solemnities of consecration by reading the appointed office, and the clergy and congregation joining in the response, " The earth is the Lord's and all that therein is, the compass of the world, and they that dwell therein," the procession moved up the centre aisle, until it reached the rails of the chancel.

The Bishop having taken his seat by the altar, the request for consecration signed by the rector, wardens and vestrymen, acting under the special authority of the voters of St. Paul's Church, was read by the Rev. Dr. Mead, rector of the parish ; and the bishop receiving the same, proceeded in the service, at the close of which, the sentence of consecration was read by the Rev. A. S. Todd, of Stamford.

Morning Prayer was then conducted by the Rev. Wm. Creighton, D. D., of Sing Sing, N. Y., and the appropriate lessons read by the Rev. Edward N. Mead, of St. Clement's Church, New-York city.

Next the Rt. Rev. Bishop preached from 2 Cor. v. 18, " The ministry of reconciliation," well suited to the occasion and to the ordination which was to follow.

The Bishop feelingly alluded to the indisposition with which it had pleased Almighty God to visit our beloved Diocesan ; to the solemn services of consecration, which in his stead, he had been commissioned to perform ; and then proceeded to consider particularly the words of the text as referring to the apostolic ministry ; addressing the candidate for holy orders, and concluding with an appeal to the congregation, to value as they ought, the rich privileges they so bountifully enjoyed, and pointing out their duty to use them all to the glory of God and the best interests of their fellow-men.

Mr. William Atwill was then presented to the Bishop by the Rev. Wm. Cooper Mead, D. D., and admitted to the holy order of deacons.

The Communion followed, the Bishop officiating, assisted in the administration by the Rev. Drs. Creighton and Mead, and the Rev. G. S. Coit, of Bridgeport.

Over thirty of the clergy, in their robes, were present, seated within and around the chancel.

The corner stone of the edifice was laid in June, 1840. It has been constructed according to a beautiful architectural design, prepared by Mr. Lafevre, of New-York ; the work executed by Thomas P. Dixon, builder, of Stamford, and P. H. Brown, plasterer, of Norwalk. The style is ornamented Gothic, in perfect keeping throughout. The length of the building, including projections, is 96 feet ; the breadth 55 feet ; the height of the steeple 165 feet.

The interior corresponds in every respect with the external order, and presents in design and execution, a structure, which for beauty of style and perfection of workmanship is not surpassed in the State.

The chancel is commodious, and the arrangements of the altar appropriate. Being separate from each other, they present to the eye the altar for the

celebration of the holy Sacrament; the desk for prayer, and the pulpit for the preached gospel, with a door of entrance to each. They accord in style, and are covered with a rich purple velvet bordered with gold lace.

The altar is placed towards the extreme east of the chancel, the desk on a line with the altar towards the extreme west; and the pulpit, a little elevated, is placed in the rear and centre of both.

The chancel and aisles are carpeted. The pews low, with sofa backs. The basement is of equal size with the width of the body of the church, and well fitted for the Sunday school, etc. A new fine toned-bell has been placed in the steeple.

On the morning of the consecration, soon after 9 o'clock, carriages began to arrive from different parts of the country, and so great was the interest, that many came who were unable to gain admission. Notwithstanding the immense crowd the utmost harmony and stillness prevailed, and the whole services were so conducted as to present a picture of the "Beauty of holiness," in appropriating and devoting a temple made with hands to the honor and worship of the most High God.

J. P.

—

ORDINATION.—On Saturday the 7th of August, in Christ Church, Hartford, the Rt. Rev. Bishop Brownell, admitted Mr. C. W. Everest to the holy order of deacons. The service was read by the Rev. Mr. Burgess of Hartford, sermon preached by Rev. F. Ogilvie of N. J., and the candidate was presented by the Rev. Dr. Totten.—*Ch. Chronicle.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St Mary's Church, New-York.

WESTERN NEW-YORK.

The Rev. Sturges Gilbert has resigned the parish of St. Peter's Church in Hobart, Delaware county, and accepted a call to St. Timothy's Church, Westford, Otsego county, N. Y., and wishes all communications to be directed to him at that place.

NEW JERSEY.

The Right Rev. Bishop Doane has returned to this country. He arrived last week, in the Caledonia, at Boston, as did also the Rev. Mr. Haight, rector of All-Saints' church, N. York. In another part of our paper will be found a notice of the consecration of Dr. Hook's church at Leeds; to be at which, and assist in the ceremonial, was the prime object of Bishop Doane's visit to England. Owing to the lateness of the hour at which we received the account, we are compelled to give it another place than that ordinarily appropriated to similar intelligence. Those of our readers whose attention has been awakened to the object of Bishop Doane's visit, may find their curiosity gratified in perusing the characteristic sketch on a succeeding page.

MARYLAND.

We learn by a private letter from a friend, that a new Protestant Episcopal Chapel, delightfully situated at Patuxent Forge, Anne Arundel county, was consecrated by Bishop Whittingham on Sunday, the 29th ult. Nine persons were at the same time confirmed, and the holy communion administered to eighteen. This chapel was built and presented to the Episcopal Church by Messrs. Evan T. Ellicott & Co., the wealthy and enterprising proprietors of extensive iron works in its vicinity, with a commendable view to the spiritual interests of the numerous workmen employed by them, and the adjoining population. The proposition was originally made by Mr. James Ellicott Hewes, who faithfully superintended the whole progress of its erection, in conjunction with Mr. Elias Ellicott. A flourishing congregation has already been formed, which for more than a year past has been under the charge of the Rev. Robert Piggot, rector of the parish, to whose faithful labors its present prosperity is greatly owing.

In addition to the above noble instance of liberality, the Ellicott family have offered two acres of land at the Avalon Works and village, for the purpose of erecting another church, to be also under the charge of Mr. Piggot; in connexion with which it is intended to establish a Classical and English seminary at Elk-Ridge Landing. This institution will be conducted by persons fully competent, and from the proximity of its location to the city of Baltimore, (being but seven miles distant,) there is a fair prospect of success.

The same letter informs us that the new church of the Ascension, in the western part of the city of Baltimore, of which the Rev. Francis Peck is rector, is nearly finished, and will be consecrated some time in October. This edifice was commenced at the suggestion and through the influence of the Rev. Dr. Henshaw, by the liberality of whose congregation, (St. Peter's,) it has been thus brought to the eve of completion. The new congregation has for some time been worshipping in the basement story. A city missionary is now employed in the eastern part of Baltimore, (Old Town,) where Christ church congregation, (Rev. Dr. John's,) have in contemplation the early building of another church. We have long known the excellent young brother engaged in this enterprise, (Rev. John N. McJilton,) and cordially wish him the success he deserves. It is a work to which he is peculiarly adapted.—*Banner of the Cross.*

—

The Rt. Rev. Dr. Whittingham is now on a visit to the churches of his diocese which are in the District of Columbia, and will preach, we understand, in Georgetown this morning; on Saturday morning hold a confirmation in Rock Creek church, and admit to holy orders a number of gentlemen in St. John's church on Sunday morning.—*Southern Churchman.*

—

The Rev. C. M. Butler, late assistant minister of Christ church, Baltimore, having received and accepted a call to the rectorship of St. John's church, Georgetown, D. C., took charge of the congregation on Sunday last.—*Ib.*

NORTH CAROLINA.

Since the late Convention, in May last, the Bishop has visited most of the missionary parishes in the diocese, and has at this date, confirmed 130 persons, and admitted to the holy order of deacons three candidates, and to that of priests, one deacon. He has by letter dismissed to Virginia, one priest. The present number of clergy belonging to the diocese, is 29; 27 of whom are in active service. The number of candidates for orders, is 4. General and successful efforts are in progress for the proper baptismal education of all baptized children in the diocese as required by the Church; and also for the oral instruction in the Bible and catechism of the colored population.

THE CHURCH IN CANADA.

ON Thursday, the 9th instant, the Lord Bishop of Toronto held his Primary Visitation, according to previous notice. The morning, though sultry, was exceedingly bright and fine, and about 11 o'clock, the clergy, in their robes, were seen approaching towards St. James's Cathedral, in all directions. Soon after the appointed hour, Divine Service was commenced. The Rev. Henry Patton, Rector of Kemptville, read the prayers, and the Rev. William McMurray, Rector of Ancaster and Dundas, read the lessons,—both in a tone impressive and distinct. The Rev. A. N. Bethune, Rector of Cobourg and one of the Bishop's Chaplains, delivered a sermon, of which, as it will appear without delay in this paper, we shall say no more at present than that it was touching in some parts, full of research in others, and as a whole, elegant in style, sound in doctrine, and conclusive in argument.

The bishop then took his seat within the rails of the altar with the Ven. the Archdeacon of Kingston on his right, and his chaplain, the Rev. H. J. Grasett, read over the clergy roll. The following are the names of those who were present, and we give them according to the order in which they were called,—an order which does not affect their rank or standing, but which was merely one of convenience, as being taken from the list which has already appeared in our columns, viz:—

The Reverend Messrs. Scadding, Phillips, D. D., Magrath, Bartlett, G. Mortimer, Townley, Mayerhoffer, Taylor, Wiggins, Osler, Gibson, McIntyre, Norris, Geddes, Flanagan, McMurray, Usher, Greene, Graham, Morse, Boomer, Nelles, A. Elliott, Greene, Grout, Leeming, Fuller, Anderson, Atkinson, Armstrong, Evans, Cronyn, Burnham, Blake, Rothwell, R. Flood, Cooper, Petrie, A. Mortimer, Bethune, Shortt, Armour, Kennedy, Street, Fidler, Grier, Macaulay, Rogers, Cartwright, Harper, Deacon, Givins, Denroche, Patton, Strong, Boswell, Padfield, Johnston, Morris, Lindsay, and Brough.

The following were absent:—The Reverend Messrs. Maynard, Hallen, Palmer, Miller, Gribble, Hill, Salmon, Campbell, Welby, Mack, F. G Elliott, Hobson, Pyne, Coleman, Thompson, (superannuated,) Herchmer, Adamson, Gunning, Blakey, Harris, J. Flood, Mulkins, Williams, Rolph, and O'Meara.

When the names had been called over, and the clergy had all assembled round the altar, his lordship rose and delivered his charge. This valuable and authoritative document, as will presently be seen, is shortly to appear in print, (we hope in this journal) and therefore we will not attempt to convey an outline of its varied and most interesting contents. It adverted indeed to every prominent topic affecting the church,—to its rise and growth in this province—its position with reference to sectarians—its temporalities,—its wants, and the best means of supplying them,—the duties of the clergy in administering the sacraments and catechizing and educating youth,—in fine, his lordship scarcely left a subject of any importance untouched, and was even pleased to bestow a most gracious and encouraging notice upon this journal. The venerable prelate at the commencement of the charge appeared to labor under powerful emotion, as if bowed down by a sense of the very great responsibility resting upon him, and his voice somewhat faltered: but he quickly regained his self-possession, and delivered himself, to the end, with an energy expressive of the strongest sincerity and zeal.

After the conclusion of the charge, the clergy remained behind, and received the holy sacrament at the hands of the bishop, who was assisted in the

performance of this duty by the Archdeacon of Kingston, the Rev. A. N. Bethune, and the Rev. H. J. Graset.

Soon after the administration of this solemn ordinance, the clergy presented the following address:

To the Honorable and Right Reverend Father in God, John, by Divine permission, Lord Bishop of Toronto.

MAY IT PLEASE YOUR LORDSHIP:

We, the Clergy of the Diocese of Toronto, beg to offer to your lordship our warmest congratulations upon an occasion so auspicious and so interesting as the first official convocation of our body to receive your lordship's charge. For the paternal counsels which have been conveyed to us in this charge, we beg to express to your lordship our sincerest thanks; and in order that it may, at future times, prove to us a remembrancer of our duties, as well as afford its valuable instructions to such of our brethren of the clergy and laity as could not be present to hear it, we respectfully request that your lordship will be pleased to permit its publication.

Your lordship in the progress of an extended Visitation throughout the diocese during the preceding year, had the fullest means of ascertaining the difficulties with which we have to contend in the peculiar circumstances of the church in this country, as well as those encouragements to the energetic and persevering fulfilment of duty with which, by the blessing of Almighty God, our ministrations are attended. In order to overcome these difficulties, and to improve our opportunities of successful exertion, your lordship's affectionate oversight has already afforded us invaluable assistance.

While thousands amidst the spiritual wastes which this new country presents, are "perishing for lack of knowledge," it is consolatory to perceive how much has been done, and continues to be done, to supply the destitution; and it is our constant petition to the great "Lord of the harvest," that He would "send forth more laborers into his harvest."

That your lordship may long be spared to exercise your important superintendence over this branch of the Church of Christ, and that with every passing year you may be permitted to witness an increase of your clergy, and the growth in grace and godliness of themselves and the flocks entrusted to their charge, is our earnest and unremitted prayer.

On behalf of the Clergy of the Diocese of Toronto.

(Signed,) G. O. STUART,
Archdeacon of Kingston.

Toronto, Sept. 9, 1841.

To this his lordship returned the following warm-hearted reply:

MY REVEREND BRETHREN:

I thank you sincerely for your kind congratulations on an occasion so auspicious and interesting, as that of our present meeting.

I am happy that the various subjects which I have brought under your notice, in my charge, are found to merit your approbation. I shall have great pleasure in causing a copy to be prepared at my earliest leisure, to be published for private circulation, in the hope that its perusal in your closets, may be of some benefit in the way of remembrance.

If, in my progress through the diocese, I saw much to lament, in the privations you have to bear, the sacrifices you have to make, and, more especially, in the inadequate provision, as yet made, for your support,—I saw still more to admire in your untiring labors, your patient suffering in well-doing, and in the faithful discharge of those important professional duties, which, by the blessing of God, are on every side producing such an abundance of good fruits. Much shall I rejoice, if the most strenuous exertions on my part, and they shall never be wanting, can in any manner ameliorate your condition, and make it more worthy of your rich deservings.

While compelled to confess with you, that thousands in this diocese are still perishing for lack of knowledge, it is consolatory to perceive how much has been done, and continues to be done, to supply so grievous a destitution—and most devoutly do I join in your earnest petition, to the Great Lord of the harvest, that He would send forth more laborers into his vineyard.

Accept my warmest acknowledgements for your affectionate wishes, which I most cordially reciprocate nor am I unwilling to indulge the hope which you so feelingly express, that during my superintendence over this branch of the Church of Christ, I may, through God's grace, be permitted to behold a great increase of my clergy and people, as I have in you long-tried friends and associates in the same holy cause, and can with certainty depend on your cheerful co-operation and dutiful support, in carrying into effect any measures that may promote the purity, the efficiency, and the unity of the church. JOHN TORONTO.

Toronto, 9th Sept., 1841.

We must not omit to mention that besides the clergy holding regular charges, there were present on this occasion, the Rev. Dr. M'Caul, Principal of the Upper Canada College, and the Reverend Charles Mathews, and that the Rev. MacGeorge, from the Scottish Episcopal Church, who is about to be stationed in this diocese, arrived just in time to witness the interesting proceedings of the day.

The Honorable Chief Justice Robinson, Mr. Justice Hagerman, and several of the usual attendants at St. James's, were also present: but we regret that a greater number could not pause for a few hours from the giddy whirl of business or pleasure, to think of higher themes than worldly pursuits, and to be elevated in their religious aspirations by the holy melody of the Te Deum, which was chanted by the choir with much solemnity of effect.

Thursday was a day that must be ever memorable in the annals of the Canadian Church, and that will long be reverted to by the pious and reflecting churchman with a sensation of gratitude and hopefulness. In the year 1812, the first Bishop of Quebec met only *five* clergymen at a visitation which he held for the Province of Upper Canada. In 1841, the same space of territory is apportioned into a separate diocese, and out of *ninety* officiating clergymen, including one Archdeacon, the Bishop finds *sixty-four* assembled at his primary visitation. How little could those holy fathers in Christ, now gone to their reward, a Mountain, or a Stewart, or the loyal and respected sire of the present Archdeacon of Kingston, or the lamented Addison of Niagara, firmly though they may have leaned in faith on God's promise of being always with his lawful ministers, how little could they have thought that the church would attain, within so short a period, to such a goodly and wide-spreading growth. Truly, though we have had much to discourage us, we have had far more to inspire us with holy confidence. The wilful misrepresentations of our doctrine and discipline by sectarian foes, the political agitation brought to bear against our temporalities, our desertion by the state, and the timid surrender of our sacred rights by nominal churchmen, loving popularity more than their church,—this host of obstacles and discouragements have spent their fury almost in vain, and and left the battlements of our Zion, on their holy hill, with foundations unimpaired,—even strengthened by the assaults.

Dread will be the consequences that must fall upon the whole church,—clergy and laity,—if such marks of God's special goodness prove not incentives to further exertion in the extension of the Redeemer's kingdom. Her light now shines bright,—woe be to us, if its lustre be dimmed, or oil be lacking to feed its flame, from any neglect or indifference on our part! As we are now reaping the fruits sown by the good and laborious men, who travelled through tangled woods, now cleared and succeeded by the smiles of cultivation and plenty, so are we bound, each in our sphere, to hand down to others, in an increased proportion, the precious gifts which they transmitted to our keeping. The higher our privileges, the greater our responsiblities: and with the Bible incorporated into our services, with our pure and primitive liturgy, and an apostolical ministry brought down to us by a valid succession, we shall be blind and inexcusable indeed, if we do not bring forth fruits correspondent to the bounty of the Heavenly Sower, who has scattered his seed so abundantly around our paths. That our beloved church may never dishonor her Divine Master, but that she may prove a temporal blessing to the land, and a guide unto eternal life, even to many who, at present, will not be called under her wing, must have been the fervent prayer of all who were assembled on Thursday, and cannot but be devoutly concurred in by every sincere follower of Christ, be he churchman or dissenter.—*The Church.*

Topics of the Times.

Correspondence of Commercial Advertiser.

ROME, April, 1841.

Having secured a stand upon the balustrade, round a monument which is nearly in front of the left arm of the cross, (for the church is built in the form of a cross, as perhaps you know already,) we improved the few minutes which elasped before the entrance of his holiness, in looking at the pilgrims whose feet were to be washed, and imagining the feelings with which they anticipated receiving such attentions from their holy father, as they call him. The pilgrims were all dressed in white robes with white caps, not unlike the foolscaps with which I have seen the heads of refractory urchins graced in days gone by. They were seated upon a lofty bench at the right of the Pope's chair, beneath Lenardi da Vinci's famous picture of the last supper—copied in Gobelin tapestry; The Pope soon came in, wearing a violet stole and red satin mantle, and after being furnished with a linen apron trimmed with lace, proceeded to "the business of the day." The water was carried in a silver basin by an esquire, while two prelates supported the mantle of his holiness and two extra chamberlains followed with silver basins, one containing thirteen towels and the other as many nosegays, and one of which was given to each pilgrim. The Pope kneeled and washed the right foot of each one, and then having wiped it dry, bestowed upon it a kiss; this latter however I did not see to my satisfaction; the distance was so great that I could only see him bend his head; whether he really kissed the foot or not I cannot say. As these pilgrims are waited upon at the table by the Pope after he has washed their feet, and as the hall in which this ceremony is performed is comparatively small, it is the fashion for the spectators to withdraw after the feet of one or two pilgrims have been washed, and with all speed make their way to the hall of the Vatican. This might be in good taste at a theatre or circus, but whether it is at a religious ceremony I leave you to judge. However, I was weak or wise enough to follow the fashion, and leaping down from the balustrade I pushed myself into the crowd, frock coat and all, though I had taken the precaution to conceal the fulness ot the skirts in the manner mentioned in my last. We rushed with the crowd through the church into the porch, and then turning to the left made for the stairway leading to the hall. At the foot of the stairs the guards were stationed, but we made a most gallant charge upon them and overthrew them in less than a trice, though they struggled right manfully against the human current, while the screams of the ladies and the mutual encouragements of the gentlemen mingled with the threats and curses of the soldiers, made queer music enough. Who would have though that this half crazy crowd had just come from one religious ceremony and were going to another? I did not stop to moralize, but hurried on with the crowd, and soon found myself in the hall where the entertainment was to be giving. It was an oblong hall; the table was ranged on one side under some scarlet tapestry; on the opposite side near the door were seats for the ladies—boxes for the ambassadors, ex-kings and queens, &c., while the less favored stood between the two, crowded sufficiently close together to refute at once the notion of some philosopher, that no things are or can be in contact. The table was just long enough for the accommodation of thirteen men in a row, allowing plenty of room for the wielding of a

knife and fork ; it was set off in a splendid manner, and probably as unlike as possible to that one which, as they say, was its pattern. The pilgrims soon marched in, and took their seats, being well prepared apparently to do justice to the good things which the bounty of the Pope had prepared for them, but by way of giving them an opportunity still farther to sharpen their appetites, a few minutes were spent by a priest in reading to them in a sharp shrill voice. This done the Pope made his appearance and asked a blessing, after which a towel was tied around him, and followed by a train of waiters in purple silk robes, each one bearing a napkin and a plate of soup, he walked along by the side of the table opposite the pilgrims, serving them in order due, from the hands of his attendant-waiters. On the platform upon which the table stood were sundry other officials in purple silk robes, who did not seem to have any thing to do but to bend the knee when his holiness came near them. Among these—priests I suppose they were —I noticed one who was a gay looking youth indeed. When the pope came near his face was stretched as long and his knee bent as low as need be ; but when the old gentleman's back was turned he was merry enough, chattering with those near him and ever and anon turning half round to cast a glance behind him at some fair eyed damsel or brother priest, I do not know which. At all events, it was any thing but such a look as you would expect from one engaged in a religious ceremony. I mention this instance—and it is only one of many —to show how those having a part in these ceremonies regard them. One would suppose that good taste if nothing else would lead to solemnity of countenance and behaviour, but it did not. But to return—his holiness, having removed the soup or rather the soup-plates, for the pilgrims sent back no full dishes, served up sundry other nice things ; of what sort they were I could not see, but they were certainly well worth eating, which their sudden disappearance proved to a demonstration.

It really did me good to see how they enjoyed their niceties, as well as the ministrations of their venerable host and waiters, notwithstanding thousands of eyes were fixed upon them. They certainly played their parts admirable, for nothing could have exceeded their nonchalance at being thus gazed at, but the evident relish with which they received what was set before them. The more substantial part of the feast being gone through, wine was brought on—but this was soon despatched —whereupon his holiness departed, and the performance was at an end. With the appearance of the Pope—and I had a fair opportunity of seeing him —I was much disappointed. Looking at a king I never fancied was a very difficult affair ; but I thought to look at the Pope a man must be hardy indeed ; for I have always imagined them to be surrounded by such an atmosphere of sanctity as would repress every irreverent gaze. But Popes now-a-days are quite harmless, and even a heretic may look at one ; and, what is more, stand upright before him, when every one else is kneeling, without feeling the least alarmed. A few centuries ago and this would have been dangerous. But leaving Popes in general, let me tell you how the present incumbent struck me—and, in a word, he is as unpope-ish a looking body as ever was seen. He is an old, grey-headed man, of middle stature, tolerably stout, and a little stooping in his walk ; his face is clothed with but little of that sanctity which I supposed was part of the regalia of a Pope, as much as his mitre. His nose is the most prominent feature in his face, and this is too florid, and developed with too much rotundity, to give one any other idea than that the proprietor thereof is a disciple of Epicurus, rather than a follower of the faith and practice of St. Peter. Had I met his holiness in the street, without knowing that it was in very deed *his holiness*, I should have set him down at once as a jolly *bon vivant*, rather than one familiar with fasting, and the performances of penance. However, appearances are often deceitful. I know nothing of the Pope's character, either private or public, and for all I have either seen or heard, he may be as good a Pope as need be, and hoping that he is,

I am yours truly, E. S. N.

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XXXI.

SOME PASSAGES IN THE LIFE OF JOHN, EARL OF ROCHESTER, BY BISHOP BURNET.

The account of Rochester, by Burnet, savors more of the divine than the historian, and may be regarded rather as a homily than a biographical sketch. The few facts in the introduction are better told by Dr. Johnson; the larger portion, at least four-fifths of the whole, is taken up with the relation of conversations held with the Earl on his sick bed, and the principal arguments employed by the bishop. The eulogium of Johnson on this book is hardly so well sustained as a similar compliment that might have been passed on the Life of Hale, which is more circumstantial and every way more interesting.

A fitter title to the book would have been, The Repentance and Conversion of the late famous Earl of Rochester. The life and actions of Rochester are pretty well known, his libertinism, his wit, his unbounded irregularities of every sort, his talents of mimicry and ridicule, his conversational powers, the elegant refinements of the courtier and gay gentleman of the town. He is generally regarded as the Coryphæus of the court wits and not of gentlemen poets who wrote with ease, of the court of Charles II. It is a mistake to consider him the most witty man or cleverest courtier, though, in the union of those two characters, he was unsurpassed. There were others, better poets than he and of equal wit, whom we shall name hereafter. It is not as a wit and courtier we shall now paint him, but remark upon his sudden conversion and the scope and tendency of his poetical productions.

Rochester's was a death bed repentance; too often uncertain, and, perhaps, sometimes insufficient. We are inclined to think Hammond spoke justly when he urged, on one occasion, in particular, "how improper a season the time of sickness, and how unfit a place the death-bed is for that one great important work of penitence, which was intended by Almighty God the one commensurate work of the whole life." Wonderful conversions have occurred, to be sure: but in general, we fear a sad mistake is made, brought about by physical excitement or physical exhaustion; by the impertinent conversation of ill-advising friends, or the instigations mayhap (a horrible thought it is,) of the devil himself. The repentance of Rochester appears to have been sincere. Among a variety of particulars, all tending to confirm that opinion, we are told by Burnet the following fact. "He said Mr. Parsons, in order to his conviction, read to him the fifty-third chapter of the prophecy of Isaiah; and compared that with the history of our Saviour's passion, that he might there see a prophecy concerning it, written many ages before it was done, which the Jews, that blasphemed Jesus Christ, still kept in their hands, as a book divinely inspired. He said to me, that as he heard it read, he felt an inward force upon him, which did so enlighten his mind, and convince him, that he could resist it no longer: *for the words had an authority, which did shoot like rays or beams in his mind;* so that he was convinced, not only by the reasonings he had about it, which satisfied his understanding, but by *a power which did so effectually constrain him, that he did, ever after, as firmly believe in his Saviour, as if he had seen him in the clouds.*" The irreligious life of Rochester, previous to his conversion, was as much, after all, assumed by way of falling in with the fashions of the day as from any thing else. He was a wit and a Hobbist in his philosophy and it was, hence, expected of him to be abusive of religion and its principles. Great acuteness, united to a skeptical spirit, led him into palpable blasphemies of doctrine and opinion. His poem upon 'Nothing' is a good instance of the absurdities a man of Rochester's powerful intellect may run into by the logical sophistries with which he deluded himself.

As a satire wit, his forte, Rochester is first rate, if you allow his premises. His system is utterly heartless and the most worldly, that can be conceived, but it is defended with skill and sharpness. Here is a passage from his "satire against mankind."

> "Look to the bottom of his vast design,
> Wherein man's wisdom, power and glory join ;
> The good he acts, the ill he does endure :
> 'T is all from fear to make himself secure.
> Merely for safety after fame they thirst ;
> For all men would be cowards if they durst,
> And honesty 's against all common sense ;
> Men must be knaves ; 't is in their own defence
> Mankind 's dishonest : if you think it fair
> Amongst known cheats, to play upon the square,
> You 'll be undone.
> Nor can weak trash your reputation save ;
> The knaves will all agree to call you knave.
> Wrong'd shall he live insulted o'er, oppressed,
> Who dares be less a villain than the rest.
> Thus here you see what human nature craves,
> Most men are cowards, all men should be knaves.
> The difference lies, as far as I can see,
> Not in the thing itself, but the degree ;
> And all the subject matter of debate,
> Is only who 's a knave of the first rate.

Rochester's songs, low and driveling verses and obscenities, are better than Croley's, but not comparable to Suckling. He throws away a prodigality of wit and fancy on the slightest themes, but only expends his force in serious satire.

Pope is commonly thought to have taken Dryden for his model in all of his productions. Rochester, we think, might have served his purpose in satire. For point and pith, we recollect no verses in Pope superior to these of Rochester, which they closely resemble.

> Nature's as lame in making a true fop,
> As a philosopher ; the very top
> And dignity of folly we attain
> By studious search and labor of the brain,
> By observation, counsel and deep thought ;
> God never made a coxcomb worth a groat ;
> We owe that name to industry and arts :
> An eminent fool must be a fool of parts.

Had the witty Lord Rochester, who, at the early age of thirty-three, had exhausted the fund of life, been a temperate liver and a good Christian all his days, with moderate application he had attained a reputation as a didactic and satirical poet, second to none in the whole range of English Literature. From what he has left and from a natural deduction, we infer this, of one of the brightest wits of an age when wit was the current talent, too often divorced from wisdom. J.

FEMALE EDUCATION ON CHRISTIAN PRINCIPLES. *Second Annual Catalogue of the Episcopal Seminary for Young Ladies, Lockport, Niagara county, New-York.*

The above institution has been in existence two years, and commences the third, if we rightly infer from the neat little pamphlet before us, under very encouraging auspices, now numbering some thirty or forty female pupils. The institution is under the direction of the Rev. E. H. Cressey, assisted by the Rev. O. P. Holcomb, and several ladies. The subject of Christian education, as it justly deserves to be, is beginning to receive the attention it merits from those who have at heart the prosperity of the Church. Within a few years past, very many seminaries, having in view education on Christian principles, have sprung up in various parts of the country, and from the encouragement they already receive from the wise and intelligent of our communion, there is every reason to believe, in their permanency, and that they may be truly considered as nurseries of the Church, and as such entitled to the prayers, and hearty support of those who rightly appreciate the important benefits likely to accrue from them.

Our brother, the rector of the Lockport school, without parade, and with becoming modesty, in the following extract very briefly sets forth the advantages which "his Seminary offers, in asking for the continued liberal support of the community," which without reflecting upon any similar institution, we publish for the information of those of our readers, in that section of country, as may be unaware (if there are any such) of the existence of the school under notice.

"1st. A Christian home, where young ladies will be under the constant and affectionate care of those who feel that, for the time being, they stand in the place of parents.

"2nd. A thorough course of instruction and discipline.

"3d. A pleasant and healthy place of residence.

"4th. The Parochial charge of the Rector of the Parish.

"The Seminary buildings were erected expressly for the purposes of the Institution, and are well arranged for convenience and comfort. The school room and dormitories are pleasant and sufficiently spacious, with complete arrangements both for warming and ventilation. The grounds comprise about five acres and occupy an elevated and retired position. Space is afforded for ornamental gardening and other healthy exercises in the open air.

"The Seminary is designed to afford facilities for a thorough and complete course of female education. The arrangements are designedly such as to limit the number of scholars, so as to give the school, as far as may be, a domestic character. The boarders are received into the family of the Principal, and in reference to the formation of moral and religious character and the cultivation of manners, as well as the development of the mind, they are constantly under the eye of experienced and faithful teachers. The Principal, feeling deeply that education rightly understood and applied, is the training of the young "in the nurture and admonition of the Lord," desires, under the blessing of God, to surround the school with a healthy religious influence. For this purpose, while he would shrink from any disguised and underhanded system of proselytism, he wishes it to be distinctly understood that as a clergyman of the Protestant Episcopal Church, he will endeavor to carry forward in his instruction, the theory of that communion in reference to religious education. In his greatly important work, he brings to his aid the Holy Scriptures,—portions of which are *daily* studied and familiarly explained,—and that excellent form of devotion which the church has placed in his hands—the Book of Common Prayer. It is to the faithful application of those principles, with reliance upon the divine blessing for himself and those associated with him in the duties of instruction, that he looks for those valuable and permanent results which are to be sought in such an enterprise. And it is upon this ground solely that he is willing to rest his appeal to patronage and favor."

POEM: *by Guy Bryan Schott, and the Valedictory Oration, by Donald G. Mitchell, pronounced before the Senior Class of Yale College, July 7, 1841. New Haven: printed by B. L. Hamlen.*

We have not time to enter into a critical analysis of the two works at the head of this article, which come to us in a neatly printed pamphlet, highly creditable to the publisher. Of the poem, we may say from a cursory glance at it, that in many particulars it is worthy of the occasion, and evinces on the part of the author a happy talent for versification, that may make up with some readers for that want of *originality*, which in some instances it seems to us not to possess—not that we would accuse the author of designedly appropriating what is exclusively another's, but that some of his imagery is too common place, and garnished with words that might as well have been left in his lexicon. With all its faults, however, there are in it many redeeming points that will please those who have a taste for true poetry. As a whole, it has been pronounced excellent, and we are not so ill-natured as to wish to disturb the verdict that certain appoved judges have pronounced in its favor.

"The Dignity of Learning," is the subject of the Valedictory, and is treated in a manner that might be expected from a warm, ardent, and talented young man just entering upon life. It is not always the tree of great exuberance of foliage which yields the most fruit. The author twenty years hence, if set anew at the task, would produce quite another affair. In the main, it evinces a clear-headed and common-sense view of the subject, but clothed in an exuberance of words, that a more experienced writer would have rejected.

The two productions in several respects afford evidence of merit of no common order, and augur well of the authors, when their minds shall have become more chastened by time and experience.

T. L.

NEW WORKS.—We have received from the firm of Dean and Trevett, 121 Fulton street, the following, which we may notice more at length hereafter. The Episcopal Manual: a summary explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America: by the late Rev. William H. Wilmer, D. D. Christ our Example: by Caroline Fry. The Difficulties of Romanism: by G. S. Faber, the republication of a standard work. Peter Parley's Farewell, closes our list; one of the best books of one of the most popular writers for children. These four volumes are very neatly printed and bound, by the publishing house of R. S. H. George of Philadelphia.

Miscellaneous.

For the Church Record.

DEAR MR. EDITOR:

Will you permit an humble subscriber, and grateful reader, most respectfully to inquire upon what principle you publish in the *Church Record*, the prospectus of a journal which gives attention to the theatre, "as an established *ornament* of civilized society," and thus seems, at least, to advocate an institution which most Christians consider a nuisance to the community; yea, not only useless and unornamental, but a *polluting excrecence* upon the body politic? Nothing, my dear sir, in the contents of the Record, has ever given me pain but the single sentence which I have quoted above. I doubt not that you have had reasons, hitherto satisfactory to yourself, for admitting such a sentence in the connexion in which it appears. But to an humble individual like your present correspondent, whose whole knowledge of the work in question is derived from the advertisement, and general commendation of it in the columns of the Record, such reasons are not obvious. And is it not to be feared that the unguarded publication of the sentiment, that 'the theatre is an ornament of civilized society,' may tend to render uncertain the line of demarkation between the lot of Christ and the domain of Belial? This must be ever kept distinct and carefully observed by Christians, if we would look for the blessing of God upon the church; for the promise of his covenant is to those who 'come out, and be separate, and *touch not the unclean thing*.'

I have said that nothing else in the Record has given me pain. Its columns have indeed brought me from time to time, unpleasant intelligence of the erratic movements of some who have been wont to call themselves *churchmen, par excellence*. But in such cases, the evil tendency of their examples has been counteracted by your timely, judicious, and decided opposition of their errors. For your efforts against the new light which has reached us from beyond the great waters, you have my hearty thanks. I cannot doubt that its fitful gleams will soon be dimmed and deadened, by the stronger, steadier light of unmingled scriptural truth, which the pure word of God has shed upon Protestant Christendom, for more than three hundred years. And may its very elements be dispelled from the atmosphere of our City of God, by an increase of the genial warmth of genuine Christian love, which is equally removed from frigid formality, and enthusiastic pietism; while it awakens the humble believer to true spiritual worship of the true God, and animates him to abundant works of beneficence towards his fellow creatures.

Yours sincerely,

C. E. N.

REMARKS.—The objectionable passage to which our esteemed friend and correspondent alludes, is to be found in the advertisement of the literary periodical which appears in our columns. In admitting the advertisement of that high-toned and excellent Magazine, we saw no reason, at the time, to prescribe to its conductors any alteration in their prospectus. If we had omitted the objectionable paragraph, and our excellent correspondent became subscriber on the faith of what we had published respecting its character, he certainly would have been the first to condemn us, on finding that one of its topics was that of which he complains.—*Ed.*

The Rt. Rev. Bishop *Doane*, of New Jersey, who returned in the Caledonia, which arrived on Saturday at Boston, went to England on the invitation of the vicar of the Parish Church at Leeds, to consecrate the new and beautiful building recently erected there. Of this solemn rite, which was performed on the 2d inst., and of the social meeting which followed it, we copy a report to-day from the Leeds Intelligencer, not doubting that to our readers generally it will prove interesting.—*N. Y. Am.*

[From the Leeds Intelligencer of September 4.]

CONSECRATION OF THE NEW PARISH CHURCH OF LEEDS.

The Ceremony of the Consecration of the newly-erected Paris Church of Leeds, which has been rebuilt by the voluntary contributions of the inhabitants, took place on Thursday last, the 2d of September instant, before one of the most numerous and respectable congregations that we ever saw assembled in any parochial place of worship.

The most intense interest was exited on the subject of the Consecration and re-opening of this noble edifice. The vast numbers of persons who had visited the Church during the progress of the erection, all of whom expressed their approbation of its style and splendor, had no doubt contributed to cre-

ate this overpowering interest in the completion and dedication of the edifice; and no sooner had the day of Consecration been finally fixed and announced than applications were made for admission tickets from all parts of the country, and even from many distant parts of the kingdom.

From the commencement of the week it became apparent to a casual observer, that an event of no ordinary character was about to take place ; but particularly on Wednesday, there was a great accession of strangers.

The weather was most auspicious ; and early on Thursday a still greater number of respectable strangers thronged into the town.

By nine o'clock in the morning the doors of the Church were opened for the admission of the Patrons, the Restoration Committee, and the Stewards and officers whom they had selected to superintend and carry into effect the requsite arrangements. Before half past nine, the hour announced for the admission of those who had been so fortunate as to procure tickets, crowds of persons had besieged the several gates of the Church Yard ; and when we entered, a few minutes after the above hour, we found the body of ihe Church nearly filled. In a very short time afterwards it was difficult to procure a seat on the ground floor, except with a ticket for a reserved seat.

About half past ten, his Grace the Archbishop of York, and the Lord Bishop of Ripon, both of whom had passed the night at Kirkstall Grange, the hospitable mansion of William Beckett, Esq., M. P., arrived. The Bishop of New-Jersey was in the Archbishop's carriage. The Bishop of Ross and Argyll (one of the prelates of the Episcopal Church in Scotland,) arrived immediately afterwards. They were received at the north door of the church by the vicar, the clergy of the parish and the church wardens of the parish, by whom they were conducted through the ante-chapel, to the vestry, where their Lordships put on their episcopal robes.

At about a quarter before eleven, his Grace the Metropolitan, and the Lord Bishop of the diocese, with the other Bishops, and the whole of the clergy present, robed in white surplices, and wearing the customary ensigns of their University rank, retired from the vestry by the north-east door, near which a procession was formed, which proceeded along the north side of the church yard, to the south-west door, where their Lordships were received by the patrons of the advowson of the Church, where the petition for consecration was presented to the Lord Bishop of the diocese by Henry Hall, Esq., the senior patron. The petition having been received by the Lord Bishop, was handed by his Lordship to the commissary, who was commanded to read the same.

When the reading of the petition was concluded, the Lord Bishop of Ripon signified his readiness to consecrate the church according to the prayer of the petition.

The Lord Archbishop, the Lord Bishop of Ripon, the Bishop of Ross and Argyll, the Bishop of New-Jersey, the vicar, and the rest of the clergy who had entered by the south-west door, then proceeded up the nave of the church, the bishop and the clergy alternately repeating the 24th Psalm.

The Archbishop of York walked on the right of the Bishop of Ripon; in the rear of the Archbishop walked the Bishop of Ross and Argyll ; and immediately behind the Bishop of Ripon was the Bishop of New-Jersey.

Amongst the other dignitaries of the Church, we observed—The Very Rev. James Webber, D. D., Dean of Ripon, and Prebendary of Westminster Abbey; the Very Rev. James Henry Cotton, B. C. L. Dean of Bangor; the Ven. Charles Musgrave, D. D , Archdeacon of Craven ; the Rev. Robert Isaac Wilberforce, M. A., Archdeacon of the East-Riding of Yorkshire ; the Ven. James Croft, M. A., Archdeacon of Canterbury ; the Ven. Henry V. Bailey, D. D., Archdeacon of Stow, in the diocese of Lincoln ; the Ven. Henry John Todd, M. A. Archdeacon of Cleaveland; the Ven. Stuart Corbett, D. D., Archdeacon of York; the Ven. Thomas Sheepshanks, M. A., Archdeacon of Cornwall; the Ven. Thomas Thorp, M. A., Archdeacon and Chancellor of Bristol ; the Rev. William Vernon Harcourt, A. M., Canon Residentiary of York ; the Rev. Richard Parkinson, B. D., Canon of Manchester ; the Rev. Cecil Daniel Wray, Canon of Manchester; the Rev. Walter Farquhar Hook, D. D., Vicar of Leeds, Chaplain to the Queen, Prependary of Lincoln, and Canon of York ; the Hon. and Rev. A. H. Cathcart, Kippax, Prebendary of York; the Hon. and Rev. J. Cust; the Hon. and Rev. H. D. Erskine; the Hon. and Rev. Philip Yorke Saville; the Rev. John Jennings, M. A., Prebendary of Westminster; the Rev. John Jebb, M. A., Prebendary of Donoghmore, in the Cathedral Church of Limerick ; the Rev. William Gresley, M. A., Prebendary of Lichfield; the Rev. W. H. E. Bentinck, M. A., Prebendary of Westminster; the Rev. B. J. Haight, Chaplain to the Bishop of New-Jersey.

When the Archbishop and the Bishops had taken their seats near the Communion, the bells of the church struck up a merry peal, which was continued until all the clergy had taken their seats. The Bishop of the diocese sat on the north side of the communion table, the Bishop of New-Jersey being on the south side. The Archbishop of York sat on the right hand of the diocesan, on the north side of the altar, and immediately opposite to his Grace sat the Bishop of Ross and Argyll. The rest of the clergy sat on the north and south sides of the altar. The rear of the procession was brought up by the patrons, who returned to the seats near the pulpit which had been reserved for them ; and the Consecration Service proceeded.

The Consecration of the Church being completed, the doors of the edifice were thrown open for the admission of the public, and a short Voluntary was played upon the organ. Immediately every avenue was filled to overflowing, and in some parts of the Church the pressure was extremely severe. This circumstance, coupled with the increasing heat of the place, from the vast number who were congregated within it, caused several ladies to have to retire in a fainting or almost fainting state. Moro than 4000 persons were present.

When the Voluntary was concluded, Morning Prayer commenced. The Prayers were chaunted by the Rev. John Jebb, M. A., Prebendary of Donoghmore in the Cathedral Church of Limerick, the gentleman who recently delivered a course of Lecrures on Church Music, before the members of the Leeds Church of England Library.

The entire Morning Prayers were read, according to previous announcement according to the full Cathedral Service.

The choir, which was ably led by Mr. J. Hill, the Choir Master, late of Her Majesty's Chapel Royal, Windsor, was highly effective, in number it amounted to no fewer than five and thirty persons.

The Lessons were read, from 1 Kings viii. 22 to 62, and from Hebrews, x. 19 to 25, by the Rev. Dr. Hook, Vicar of Leeds.

At the conclusion of Morning Prayer, an anthem, taken from the 24th Psalm, 7th, 8th, and 10th verses, as set by Handel, was sung by the Choir in beautiful style.

The anthem ended, the Archbishop of York commenced the Communion Service, and it was gratifying to witness the earnest devotion and the clearness with which his Grace enunciated the Prayers, the Commandments, and the Collects. It was undoubtedly a great effort for the Venerable Prelate, who is now in the 85th year of his age ; yet, thanks to the excellent construction of the Church, as well as to his Grace's sonorous voice, he was distinctly heard even in the most distant parts of the edifice.

The Epistle, from 2 Cor. vi. 14 to 18, was read by the Bishop of New-Jersey ; and the Gospel, from St. John ii. 13 to 17, was read by the Bishop of Ross and Argyll.

The Sermon.

The consecration sermon was preached, at the request of the bishop of the diocese, by the bishop of New-Jersey, from St. Paul's Epistle to the Ephesians, 1st chapter, 22d and 23d verses. 'Head over all things to the Church which is his body : the fulness of him that filleth all in all.'

The bishop then read the offertory, during which time the collection was made of the clergy by the deacons, and of the laity by the churchwardens, patrons, and other fit persons who had been appointed to the duty. All the collectors carried the contributions they had received to the Vicar at the altar rails.

The entire collection at this service amounted to 619*l.*

The Bishop of Ripon then offered up a prayer for the whole state of Christ's Church militant here on earth ; after which a voluntary was played on the organ whilst the church was cleared of those parties who did not intend to receive the holy communion.

Nearly all the clergy remained, with a considerable number of the laity, and partook of the sacred rite. The number amounted to nearly a thousand, the ceremonial occupied almost two hours.

The Collation in the Music Hall.

According to announcement, a collation took place at the Music Hall. It was originally announced to commence at three o'clock, but in consequence of the great number of persons who received the holy communion at the church, it was nearly four o'clock before that service ended.

Mr. Scarborough, of the hotel, provided the repast in his usual style of excellence. Covers were laid for between four and five hundred in the saloon and the picture gallery ; and when the gentlemen who had lunched in the gallery had partaken of the good things before them, they repaired to the orchestra to hear the speeches subsequently delivered.

Addresses to the Archbishop of York.

Before the luncheon commenced in the saloon, the Rev. Dr. Hook called upon such of the clergy of the Parish of Leeds as were present to stand up, whilst he read the address of the clergy of Leeds to his Grace the Metropolitan.

The Reverend the Vicar then read the following address :

"May it please your Grace—We, the clergy of Leeds, beg leave most respectfully to express our feelings of affectionate satisfaction, at being permitted to welcome your Grace once more in Leeds, and at receiving a fresh proof of that regard for the welfare of the church, which this parish so happily experienced, while under the kind and paternal influence of our Grace's diocesan rule

"The pleasure which the recollection of that influence must always bring to us, is not a little enhanced, by reflecting on the opportunity afforded, on the present occasion, to many persons, from various and distant parts of Christendom, of witnessing the veneration and esteem which are here entertained for your grace, and which have been conciliated by the exhibition, during nearly half a century, of benignant personal virtues, and by the firm and wise exercise of an apostolic authority.

"And, though now removed from your Grace's more immediate superintendence, yet we rejoice to feel, that we still maintain a connection with your Grace, as a metropolitan; and that in this capacity, your Grace is officially cognizant of the benefits conferred upon us by the administration of our present revered diocesan.

"But while we thus enjoy the privilege of claiming an interest in two bishops of the Church of England, we have the further privilege of seeing our metropolitan and our diocesan accompanied by prelates of sister churches, who thus, by their voluntary presence, attest that cordial sympathy and that communion which subsist between the ancient Church of Scotland, the younger but not less loved Church of America, and that other branch of the Anglo-Catholic portion of Christ's Inheritance planted in this land.

We hail with thankfulness the revival of that pure zeal of ancient times, which has actuated the bishop of a distant church to make a journey of three thousand miles, in order to bear witness to the unity of the faith in that land whence the church in his own country derives her patronage. We are hereby reminded of the expeditions of ancient Fathers, (by none of whom perhaps a greater distance was traversed,) undertaken in order to afford a like testimony at the councils of the Church Universal. And though thankful that on the present occasion our meeting is in peace and harmony, unalloyed by internal controversies or by external perils, yet we feel assured, that the same energetic zeal will not be wanting to defend and maintain the church whenever it may please Divine Providence to test, by searching trials, the integrity and faithfulness of his ministers.

"We, therefore, thank your Grace for the sanction afforded by your Grace's presence, to the welcome which we most cordially give to these venerated Fathers; and in concluding, with all affectionate wishes for the continuance of your Grace's happiness and health, we would humbly express a hope which we are assured is inseparable from those wishes, no less in your Grac's estimation than in our own; namely, that the circumstances attendant upon this solemn dedication of a sanctuary to God's service, may, by his blessing, be an earnest of the profusive edification of Christ's Church universal in truth, unity, and concord."

His Grace the Lord Archbishop, who had been much affected by the reading of the address, replied in the following terms:—

"My Reverend Brethren, the Clergy of Leeds:

"I have received with great pleasure this very flattering assurance of your regard and attachment.

"Nothing, indeed, can be more truly gratifying to me than to find, that though the closer ties by which I had so long the happiness of being connected with you, as your Diocesan, are now dissolved, you still retain so kind a remembrance of that connexion.

"It is also a source of no ordinary gratification to know that I have been succeeded in the superintendence of this large and important portion of my former diocese, by a prelate, alike distinguished for his sound learning, his Christian zeal, and the benignity of his disposition; endowments that have already acquired for him the love and respect of his clergy, and which will not fail to secure for him likewise their lasting esteem and veneration.

"Believe me, my Reverend Brethren, I deem it a great honor to have been invited to be present at this day's very interesting solemnity, and a high privilege to have partaken, to whatever extent, in the performance of the Divine offices appointed for the occasion.

"For this honor and for this privilege, I am indebted to the kind friendship of the individual to whom, by the blessing of the Almighty, the charge of the spiritual welfare of this great parish has been committed,—a charge for which, as well by his superior talents as by his fervent piety, he is so eminently qualified.

"To his active and unwearied exertions must mainly be attributed the successful accomplishment of that noble work, that splendid temple, now dedicated to the glory of God, and subserving the salvation of souls; which, I trust, will for ages stand a lasting monument of the pious zeal of those by whose princely liberality it has so happily been raised.

"There is still another topic, my Rev. Brethren, to which I have not yet adverted, but which I must not suffer to pass unnoticed—the presence, I mean, on this occasion, of two prelates of the Catholic Church of Christ, representing portions of it which bear a near and dear relationship to our own branch of it, and I cannot refrain from saying how much I value the zeal, energy, and (if I may be allowed to use the expression) filial feeling towards the English Church, which has induced an American Bishop to come so great a distance, to partake in the important duties of this day.

"We cannot but feel deeply gratified at an occurrence which testifies an union in one and the same spirit, walking together as brethren in the faith of Christ.

"May it please the Almighty to bless and confirm that union, and render it instrumental to the maintenance of his truth, and the advancement of his glory."

The luncheon then commenced, the Rev. Dr. Hook having first implored the divine blessing.

When the repast was concluded, "*Non nobis Domine*" was sung by the choristers in a very superior manner.

The Rev. Dr. Hook then rose, but was prevented for some time from proceeding by the protracted cheering which greeted him. When the clapping of hands had subsided, the Reverend Vicar said—Ladies and Gentlemen, loyalty is part of the religion of churchmen. One of the principles of our religion is to fear God and to honor the king. It will be unnecessary, therefore, for me to detain you for one moment longer than to propose that you drink the health of her Majesty, and as soon as we have done that, join with heart and voice in singing, "God save the Queen." (Loud cheers.)

"The Health of the Queen" was drank by all the company standing; after which all remained standing, as if waiting for the signal to cheer, when the choristers commenced singing the air "God save the Queen," during which the company stood.

Dr. Hook.—Ladies and Gentlemen, in our beautiful House, among our beautiful ornaments, that which must have struck you most must have been our Altar cloth. That Altar Cloth was presented to our Church by a Royal Lady who will ever live in the affections of Englishmen. (Loud cheers.) She has, so far as a personage in her high station can, retired from public life; but she is still faithful and eminent, and her bright example sheds its influence around, her example of charity to the poor, of piety towards the Church, and, as we can add, of sympathy with us. (Cheers.) I believe it is not etiquette, in the presence that we now are, to receive toasts with cheers, but I am sure, from what you have already done, that you will receive this toast most heartily, and wish every happiness to her Majesty. (Cheers.)

A gentleman near the upper end of the room proclaimed that he had been requested to give the Queen Dowager with cheers, whereupon all the company rose and gave three times three cheers.

Dr. Hook immediately rose and said—Ladies and gentlemen, all loyal subjects must rejoice to witness the domestic felicity of our Sovereign. The Prince that is loved by our Queen must be loved by us. (Cheers.) And of Prince Albert I may say this, that having come into this country in a most censorious age, the breath of scandal, the breath of calumny, has never ventured to reach him. (Cheers.) He is respected and beloved by the Queen's subjects, as he is beloved by the Queen herself; and since it would be a pity to separate them on such an occasion as this, I venture to propose the health of the Queen and Prince Albert, with three times three. (Loud applause.)

"The Health of the Queen and Prince Albert" was drank with three times three vociferous cheers.

Dr. Hook—I believe it is not unusual to cheer when ladies are present; at least not to carry the cheering so far as "three times three;" but I am about to propose a toast which, when I mention it, I fancy you will be disposed, as the etiquette usual on such occasions as this has been departed from, to receive with three times three. I cannot trust myself to express the extent of my gratitude to that Most Reverend Prelate who has honored us this day with his company. (Cheers.) It is quite unnecessary for me to do so, as I think he would not show that favor and kindness to me which for some time he has shown me, unless he thought I had a grateful heart. (Hear.) You know him well; you remember him for many years. Most of the persons in this room have been confirmed by him; and all persons must have remarked the mild dignity with which he has discharged the duties of his high station. (Hear.) You must remember his many virtues, which during nearly half a century have raised him above the censure of envy, above the praise of flattery. (Cheers.) You must remember his munificence without ostentation, the seriousness of his piety without bigotry; you must remember the justice of his administration, under which, while no party could say he was their patron, the most humble of every party was sure he was their protector. (Cheers.) I give you—

"The health of the Lord Archbishop of York"—(Drank with loud applause.)

The Archbishop of York.—Ladies and Gentlemen, I beg to thank you very sincerely for the honor you have done me; and be assured that it is impossible for any one to feel more truly and more fully sensible of the kind reception I have this day met with in Leeds. May God Almighty bless you all. (Hear.)

Dr. Hook—Ladies and Gentlemen, I have been directed by the Lord Bishop of the Diocese to express his deep regret at not being here on the present occasion. It was inconvenient to the Lord Bishop of the Diocese to consecrate the Church on this day. He put himself to very considerable inconvenience to meet our wishes. The fact is that the Bishop of New-Jersey must sail for America on Saturday next. The Bishop of the Diocese, with his usual kindness, was anxious to consult the convenience of the Bishop of New-Jersey; and although he has to confirm at Richmond to-morrow, he came out of his way for the purpose of consecrating our Church this day, with the understanding that he must set off immediately in order to be ready for his duties to-morrow. To that Right Reverend Prelate the Committee and myself are deeply indebted for the great kindness and readiness with which he entered into all our views, and concurred in all our suggestions; and I am sure you will have very great pleasure in drinking, on this occasion,

"The health of the Bishop of Ripon." (Cheers.)

Dr. Hook.—Ladies and Gentlemen, during the time that the American Colonies, which now form the United States, were united with this country, this country most grievously neglected its religious duties. The Church was there neglected; but the Church still exists; and no sooner was the independence of the United States declared, than presbyters were sent over from America to be consecrated as bishops in England and in Scotland. Since that time that Church, as most persons in this room know, has gone on thriving beyond our most sanguine expectations. (Hear.) But there was a natural jealousy between the two countries when first the independence of the United States was declared, and the legislature of this land would only permit the Archbishop of Canterbury to exercise his Episcopal functions in favor of those persons who had been sent over from the United States on condition that they should not thereby acquire a right, or be permitted, to officiate in our pulpits. That restriction, through the influence of the Archbishop of Canterbury and the Archbishop of York, was, during the last session of Parliament, happily removed. (Cheers.) There was a most eminent and distinguished divine in America with whom I had long corresponded, with whose virtues I was well acquainted, and I immediately wrote to that Right Rev. Prelate, and suggested that, the restriction having been withdrawn, it would be well if he would condescend to come over and preach the Consecration Sermon at our Church. (Cheers.) When that letter ar-

rived, that Right Rev. Prelate seemed to think much of three thousand miles; he wrote to say that it was quite impossible to come; but before the night had passed over his head he had discovered that things impossible did sometimes come to pass, and the same post that brought me his refusal, brought me another letter to say that he would come. (Loud applause.) And come he has; and he has been received by the bishops, the clergy, and the laity of the Church of England in a manner for which his heart will ever be grateful. He has heard it stated by the Archbishop of Canterbury that he thinks the connection between the two Churches will be the surest means of promoting peace between the two countries. (Hear and cheers.) You have heard how he has been received by our beloved Metropolitan, and you yourselves, I know, will gladly thank him for the kind service he has rendered us; and you, I am sure, will delight to second, what his Grace has commissioned me to propose, that the Right Rev. Prelate, the Bishop of New Jersey, be requested to publish that sermon. (Loud cheers.) On Saturday next he sails for his native land. We wish him a good voyage, and say to him and his Church —God speed. (Cheers.) I propose that we drink—

"The health of the Bishop of New Jersey."

(Drank with loud applause.)

The Bishop of New Jersey—Ladies and Gentlemen: this is not my first introduction to the Churchmen of Leeds. I had known them long by report: and it was my pleasure, not long after my arrival here, to be introduced on an occasion of great interest by my beloved friend, your admirable Vicar. It was then that I first knew how English Churchmen could appreciate, and express their appreciation of the loftiest talents, the noblest virtues, the most unreserved services, given up to the glory of God, for the good of man, and the edification of the Church. And never shall I forget the exultation with which I entered into the reception that you then gave to my worthy friend your Vicar. Happy was I to be received by such hearts, with that enthusiasm which was then expressed. Since that time I have been permitted by the good Providence of God, to accomplish such purposes as my very limited time in England would allow, in visiting the more important and interesting portions of the country; considered chiefly in what most interests me, its ecclesiastical character. And as it was through the kind and affectionate interest of your Vicar that my voyage was undertaken, so it has been ordered, in the providence of God, that my farewell to England should be taken here, in his presence, and among you. (Cheers.) Permit me to say, that while, as it has been just stated, I have been received as a Bishop of the Western Church with the highest consideration and the warmest affection—while I have received at the hands of his Grace the Archbishop of Canterbury, the Bishop of London, and let me especially say, of your own admirable Bishop, the most affectionate attention—it has been reserved for me this day, and on this occasion, to receive most courteous attention at the hands of him, your venerable and venerated Metropolitan, by whose side it is my pleasure and my privilege to sit. (Cheers.) My excellent friend, your Vicar, has truly stated to you that my first decision was that I could not accept his invitation; not so much from any consideration of the distance as from what then seemed to be urgent domestic reasons. It was one of the occasions on which I have been led to believe, and to know that second thoughts are best; and you will give me credit when I say that the interval between the first and the second thought was exceedingly short. (Cheers.)

My purpose in coming to England was, first to assist at the Consecration of your noble church, so happily consummated to-day, through the good Providence of God; and then to open rather than renew, under the permission given by the act to which my friend has alluded, that Catholic intercourse between the Churches (Hear) which I cannot justly say had been suspended, because it had never in reality existsd. My purpose in coming to England is effected. I have received from the hands, and I know, from the hearts, of the two Archbishops, the expressions of their kind regards for myself, and more important still, the expression of their deep paternal interest in the youthful Church in which I am a Bishop. Permit me to say, that I use the term "paternal," because I wish to respond for myself and the Church of which I am a Bishop, to the term the Lord Archbishop was pleased to express, when he spoke of the "filial" feeling toward the English Church which had actuated me in undertaking my journey to this country. (Hear.) I am glad that he should have entered into my feelings, and have used, in the course of his own observations, such a term as that towards the Church to which I have the honor and the privilege to belong; and allow me to state that in speaking thus I speak for the Church of which I am a Bishop, which, in its preface to the Book of Common prayer, next to Almighty God, expresses its gratitude for nursing eare and protection to the Church of England. (Hear.) Happy shall I be to carry home to the daughter Church, the report which every where, from one end of the kingdom to the other, it has been my highest pleasure to gather, with increasing confirmation at every step, that in the mother Church, and through its influence, the highest, noblest, and most extended interests of Christian men are supported, encouraged, and about to be carried into effect, with a zeal and a fervor, an impulse and a perseverance unknown in modern times.

Language would fail me should I attempt to express my gratification on witnessing the great interests of Catholic truth engaging the hearts, and enlisting in its support the best, and truest, and noblest sons of this the noblest country in the world. (Cheers.) May it be manifested here in the multiplication of your churches, and the strengthening of every benevolent interest which has relation to Christianity, the elevation of the religious character of your universities and public institutions, the devising of new modes of extending the benefits of the gospel to all who live under the shadow of your throne, through that noble enterprise which takes the whole world within the span of its benevolence, and contemplates the sending out to your colonial dependences, persons invested with that power and authority by which alone a church can be properly directed, and through which alone the full measure of Christian privileges and Christian blessings can be conveyed to any people. (Cheers.) The plan of your colonial bishoprics I shall carry home, and cherish it in my heart of hearts. I am going very soon to meet our great Triennial Convention, in which and by which all the interests of the Church are controlled and directed; and I feel the highest thankfulness to God that I can set before them an example so inciting, which is so certain to meet with a full response in every heart and to animate us to that only provocation of which Christian men should suffer themselves to be capable—the provocation to good works. (Cheers.) One word more, and only one. The zealous enthusiasm with which the sentiment of the venerable Archbishop of Canterbury, with regard to peace between the two countries, as stated by my excellent friend your Vicar, was received by this meeting, has not been lost upon my heart, and it shall not be lost upon those among whom it is my lot and my privilege to live. (Hear.) Permit me to say that true Americans have English hearts. (Cheers.) Whatever may appear to the contrary, originating either in the zeal of the political arena, or in the scurrilities of newspapers, I assure you that the truest interests of England are dear to the hearts of all true men and women in America. (Hear.) With the same breath and the same pulsation of heart they rejoice in the prosperity of England and in their own; and you owe it to us, and we owe it to you, for it is obligatory upon us both, to do what in us lies to promote our common Christianity. (Hear.) The fact is, that we are all as one in that bond which came down from heaven, which is designed to compass the earth, which cannot be affected by the changes of time, which cannot be influenced by the interests of earth, the bond of Catholic truth maintained in Catholic love.—(Cheers.) I thank you from my heart, dear brethren, for all the kindness you have shown me; and I ask your prayers for me and for my church, assuring you that mine will ever rise for you and yours. (The Right Rev. Bishop resumed his seat amidst loud applause.)

The Archbishop then retired, with Miss Georgiana Harcourt, and as it was half-past six o'clock, and the Evening Service at the church commenced at seven, the company immediately broke up.

TO READERS AND CORRESPONDENTS.

☞ A number of original articles and other contributions from esteemed friends, are unavoidably omitted this week, to give place to matter of more immediate interest. We hope to do them justice in succeeding numbers; and beg them to believe it is from no want of attention on our part, or from any spirit of unkindness, that their communications do not appear as soon as received. In due time, the many articles now accumulated upon our table, will find an appropriate place in our columns.

☞ In this week's paper will be found an advertisement of Wm. A. Jones, Esq., proposing "to devote a few hours every day to the private instruction of pupils, separately, or in classes, at their own residences, in the higher branches of a finished English education, including history, rhetoric, moral philosophy, and the critical history of English literature." We are well acquainted with Mr. J., and from our knowledge of his varied attainments and ability, do not hesitate to pronounce him, in every respect qualified to give satisfaction to those who may place pupils under his charge.

Our readers will be able to form an opinion of Mr. J.'s qualifications, from the essays which, from time to time, he has contributed to this paper under the head of "Old English Literature," over the signature of "J," and which are admired by competent judges as evincing in the writer an enlarged knowledge and love of true English literature, as well as critical acumen of rare excellence and ingenuousness. We wish Mr. J. every success in his new vocation; and which, we doubt not, he will have, when his design shall have come to the knowledge of those to whom he is best known.

NOTICE OF THE PUBLISHER.

A young and graceless fellow, recently in our employ, bearing the honored name of JOHN Q. ADAMS, a printer, and to whom we have occasionally entrusted the duty of mailing the Record, last week, in performing that duty, took occasion to write on the papers sundry offensive epithets. We know not the extent of the mischief as yet, but in a letter from one of our agents last evening, we learn that it has been done in some eight or ten instances, and we fear in many more. Thoroughly convinced of the worthlessness of the youth, we had given him notice to leave our employ; and in this mode he has chosen to display his feeling, which we doubt not will be a sufficient warning to all to whom he may apply for employment.

Those of our subscribers who have received papers of the character intimated above, will please send them to the publisher immediately, and other numbers will be returned at our expense.

DIOCESE OF NEW-YORK.

ANNUAL CONVENTION.

☞ Notice is hereby given, that the Annual Convention, of the Protestant Episcopal Church in the Diocese of New-York, will be held in St. Paul's Chapel, in the city of New York, on the Festival of St. Michael and All Angels, Wednesday, September 29th, at 10 o'clock, A. M.

By order of the Bishop,

And in behalf of the Secretary,

ANTHONY TEN BROECK, Assistant Sec'ry.

New-York, Sept. 7th, 1841.

☞ BOARD OF MISSIONS.—The Triennial Meeting of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New-York, on Thursday, the 7th of October next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

PRIVATE TUITION AND PUBLIC SCHOOLS.—Mr. W. A. JONES begs leave to inform parents and guardians, that he intends devoting a few hours of every day to the private instructions of Pupils, separately or in classes, at their own residences, in the higher branches of a finished English Education, including History, Rhetoric, Moral Philosophy, and the Critical History of English Literature.

Mr. Jones will also devote a few hours of every week, (from 12 o'clock to 2 P. M. daily,) to the instruction of young ladies or gentlemen in Seminaries, in the same departments as those above enumerated.

Applications made by note or personally to Mr. Jones, directed 121 Fulton-street, or 133 Grand-street, where references and testimonials of the best character can be exhibited, will be promptly attended to. 44 2t.